

The philosophical content of the Avesto .

Matnazarova Mukhayyo Axmetjanovna

Teacher of the 114 secondary school in Toshkent city, Chilonzor district
matnazarova2020@mail.ru

Abstract- This article affect public perceptions about the history of the Bible and the Qur'an, with legends like aspects, which affect the society at that time reflected in the legal and moral system. In the set of laws of Zoroastrianism, honesty, diligence, justice, objectivity in thought, word and deed are promoted as the basis of high moral norms.

Key word: Avesto , Sumer, Babylon, Bible , Axura Mazda

1. INTRODUCTION

From the 6th century BC, Zoroastrianism emerged in Central Asia and ruled until the 3rd century AD. The homeland of Zoroastrianism is Central Asia (Bactria, Khorezm) and Iran (Media). Zoroastrianism reflected the religious beliefs of the peoples of Central Asia and the Middle East from the earliest times (3rd-2nd millennia BC) to the middle of the 1st millennium BC.

According to the Avesto, the universe consists of earth, ocean, sky, circle of light, and paradise. The earth is round, surrounded by the ocean, and the weather is made up of seven parts connected with the seasons, which are quoted from the ancient Babylonian notions of the seven winds. The sky consists of four circles: the circle of stars, the circle of the moon, the circle of the sun, and the circle of heaven, or the space of light. The stars, moon and sun are depicted as the body of the god *Ahura Mazda*. They were respected.

Zoroastrian ideas about the history of society are similar to the myths in the Bible and the Qur'an. The first man on the Avesto is Yimadir, all people are descended from him. This period is described as the golden age: people had eternal life, the god Ahuramazda created an eternal spring, and people lived in prosperity and happiness. But one day they fell into sin: they ate the forbidden beef. The destructive spirit *Anhra Mainyu* sent them cold and snow. Yima built a house to keep people from freezing and hid from him a pair of all living creatures. This myth is very similar to the myth that Sumer, Babylon, the Bible, and the Qur'an covered the

whole world with tuff. This is how the first period of history - the golden age - ends, and the second period - the period of struggle between *good* and *evil*. The third period, i.e. the future of mankind, is described in the Avesta as the dreams of the ancient people about happiness, in which the god Ahuramazda wins the struggle between good and evil, and then the kingdom of goodness is established. There are also visions of the resurrection of the dead and the Day of Judgment.

In the most ancient strata of the Avesta, democratic ideas and tendencies to protect the interests of peasant communities, typical of pre-class societies, are evident. Later, the interests of slaves (Achaemenid period) and feudal lords (Sassanid period) were reflected in it. The *teachings of Zarathustra*, which date back to the 6th century BC, were an attempt at reform and found expression in the idea of agricultural reform. In the process of the development of slavery relations, the destruction of the peasant communities continued, the interests of which were defended by Zarathustra. Zarathustra also lamented the suffering of the people from violence and looting and called for the observance of law and order. It was for the idea of agricultural reform that Zarathustra was opposed by those at the top of society. He was declared outlawed, expelled from society, and his property confiscated.

After Zarathustra, in the later written parts of the Avesta, the first democratic ideas disappear and are replaced by more conciliatory ideas, wealth and power are honored, testifying that Zoroastrianism has gradually changed for the benefit of the emerging ruling class slaves. Zoroastrianism reflected the legal and moral system of the society of that time. In the set of laws of Zoroastrianism, honesty, diligence, justice, objectivity in thought, word and deed are promoted as the basis of high moral norms. The basic belief of Zoroastrianism is reflected in the *rule of the trinity*: *good thought* (*gumata*), *good word* (*gukta*) and *good deed* (*gvarishta*). According to a number of scholars, this trinity rule was quoted by the famous ancient philosopher Democritus from Zoroastrianism. The requirement of

Zoroastrian morality is the purity of the mind and body of man. Zoroastrianism advises to live in peace and tranquility, in alliance, to be kind to one's relatives, to help one another, to fight evil, to condemn cruelty, ambition, violence, arbitrariness, envy, slander, to indulge in anger and lust, prohibits theft, emphasizes compliance with the contract, honesty in trade, timely payment of debt. Important *ethical norms* included: caring for a woman during pregnancy and tearing, refraining from being with a stranger, cultivating the land, planting trees, keeping water and food sources clean, raising livestock, and marrying children on time. helping the needy with their surplus, caring for useful animals.

The teachings of Zarathustra spread from Central Asia and Iran to the Black Sea and Egypt. According to this doctrine, there is a supreme god, the Creator, and evil forces that oppose and disobey Him. The people created the world for a specific purpose, but in the present case it is the end of the world, and the savior of the world comes and informs about it. Heaven and hell exist, and every soul is brought to judgment after death. At the end of time, the dead will be resurrected, and the Day of Judgment will come, when all sinners will be destroyed. Then the kingdom of God on earth will be stable, and those who enter the kingdom of this authority (in this Persian word 'paradayza' Paradise), and the mental and physical aspects of God's presence forever, lasting happiness and at-indulgent.

2. CONCLUSION

These ideas were adopted by various Jewish denominations. In many ways, Judaism and Zoroastrianism are similar. The resemblance was further strengthened by the respect of the subjugated people (Jews) for their great patrons (Persians), which allowed Zoroastrianism to influence Judaism.

REFERENCE

1. Karimov IA Spirituality is on the rise. T., 1998 y.
2. Karimov.IA "High spirituality is invincible - power" T., Spirituality-2008.
3. Karimov IA There is no future without historical memory. T., 1998 y.
4. Educational-methodical complex "Philosophy". Urgench-2015
5. History of the peoples of Uzbekistan. T., 1992 y.
6. "Ave sto" - a historical and literary monument. T. 2001.
7. History and culture of Uzbekistan. T., 1992
8. A.O.Makovskiy. Avesta. Baku. 1960. 99 -b.